

MILKE AND HONEY: OR A

Miscellaneous Collation of
many Christian Experiences, Say-
ings, Sentences, and several places of
Scripture improved.

With a second part of
ORTHODOX PARADOXES.

The third Edition.

By RALPH VENNINO.

Pfal. 149. 103.

*How sweet are thy words unto my taste! sweeter then honey
unto my mouth. Tea (Pfal. 19. 10.) then the dropping of
honey combr.*

LONDON,

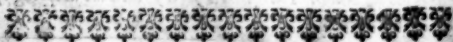
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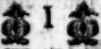

TIS some amends that this age,
which hath produced so many Au-
thors of Heterodox opinions, doth
yet produce an Authour of Orthodox Pa-
radoxes: which together with his Honey-
Milk sentences, being no burden to the me-
mory, because so short in words, and a rich
treasure for the understanding, because so
full of safe and soul-searching sense: I judge
very useful for the promoting both of truth
and holinesse, and therefore very worthy of
the publick view.

JOSEPH CARYL.



To my dear and honoured
Father and Mother,
Francis and Joan Venning.

Dear and honoured Parents,

 Hope you will not think me undutifull, that I have made this Dedication without asking you leave;  I had rather commit such, (*if it be, though I think not*) a crime, then to  wave this opportunity, to let the world know, that I solemnly think the best I can do, to be lesse then the least of that duty which is due unto you. I am not forgetful how much I owe you for my being and mine education; and *the more*, for that when you might have expected that I should have been a *Benjamin*, I proved (though without sinning against you,) a *Benoni* to you. 1. In that God took me from you, so that *for a time* I was not. 2. In suffering you to suffer, chiefly, *though not onely*, for my sake, But *behold* ! God brought good out of that which lookt like evil; he took me from you, but to keep me safe, and that I might return to your further joy. And though it have again pleased God

The Epistle Dedicatory.

(for his glory I hope) to separate us, yet through mercy we are not parted; for your parental loves continue to me, and my dutiful respects continue to you, as much as ever.

These, and other such like considerations, have engaged me to bethink my self how I might give some signal testimony of mine observance: beside this I have not at present any thing to offer, and therefore, *My dear Parents*, I beseech you to accept of this, as that which witnesseth me to be your dutiful Sonne. My prayers do, and shall daily attend on the Throne of grace, to sollicite and intreate in your behalf, that the *God of Heaven*, will crown you both with his blessings of goodnesse, and that by blessing you with all spiritual blessings in Christ Jesus, he would make you meet to be partakers of the inheritance of the Saints in light; that when the time of your departure hence shall come, you may depart in peace, as them that have seen the salvation of God.

My dear Parents, though I must put an end to this Epistle, yet I doubt not but I shall be alwaies found (according to this subscription,)

Your dutiful Sonne,

R A L P H V E N N I N G.

July.

1653.

The Epistle to the Reader.

Reader,

IF thou beest gracious, or if but courteous, I have some hope that thy Candour will put a favourable construction upon, and take in good part this present undertaking. But if thou beest nice, curious, delicate and critical, I cannot pretend to the least hope of pleasing thee; for thou wilt (I fear) be finding fault, beside the faults which are to be found. At an adventure (be what thou wilt) I offer my self to thy view; being not at all studious of pleasing men, but as it may consist with pleasing God: and for that I would become any thing to any man, yea all things to all men, may this little, poor little mite, do good to any poor soul, which is the mark I aim at; I care not what censures I undergo; for I do professe my self so much a lover of the souls of men, that I shall not think this labour, no nor my life mispent, much lesse lost, though with what labour and travail soever laid out; or with what pains soever laid down to do them good. Yet that it may appear, how altogether unwilling I am to give any offence to any; I will freely confesse, (1) That as to what I have already printed, I am not so well conceited thereof, but that

To the Reader.

Cum relego, scripsisse pudet, quia plurima
cerno,

Me quoque, qui feci, iudice, digna lini:

*I blush when I re-read, because I see,
Much writ, which doth deserve un-writ to be.*

*And I think I could without a boast promise
to do something better, were they to do again.
Second thoughts and reviews may better the
first, if not be better then the first. How many,
(as wel as I) see, that emendata are emendanda,
that that's mended needs mending, that that's
bettered needs bettering; yea, the best sometimes
not good enough to be called good.*

*And (2.) That on this ground I have not
been over-forward to appear again on publike
stage, lest my self, as well as others, should passe
the same censure on this not many moneths hence;
yet considering that it never could be said of
any, but of only one Christ J. sus, That he did
all things well; I can find no fault in this man,
this man hath done nothing amisse. And
withall, that to my best knowledge there is no-
thing in that or this, contrary to sound doctrine, or
inconsistent with godliness; but that what is amisse,
reflects most upon my self; I took courage, hoping
that none will oppose the truth for my weaknesse
sake, but rather that all will excuse my weaknesse
for the truths sake. I am very sensible that my
thoughts*

To the Reader.

thoughts are far short of things and that my words are far short of my thoughts; and therefore I dare not be so peremptory as to say, *Quod scripsi, scripsi*, What I have written, I have written; but professe my self alwayes ready to alter any thing, that shall be made appear to me to deserve an alteration.

If my manner of speaking thus (backward and forward, by way of inversion, reciprocation, or what I shall call it) come under a censure; the warrant I have from the Scriptures, abounding both in the Hebrew and the Greek and (more then) in the English in this kind; and the very frequent practice of learned and godly men, besprinkling their writings with such kind of Milk and Honey. (and out of whose breasts I have sucked some drops of this Milk, and from whose combs some Virgin Honey hath distilled and dropt into this Book;) I say, I hope these things will sufficiently plead for my vindication in that respect. Beside, though any manner of speaking be to me indifferent, so truth may be received with welcome, and I could gladly wish that men (like Bees (rare chymists) who consider not the colour of the flower, or the ground it grows in, but suck boney out of all,) would overlook all that which is mans, & look after that only which is Gods: Yet finding that from men to men, grace cannot be communicated but by gifts,

To the Reader.

nor truth appear but in some artificial form of words ; and that men sometimes like the same things, (as they do persons) better in one dresse then in another ; I thought my self bound to wrap up truth so, as it might best insinuate it self, and catch men by craft : according to what one of the sweet fingers of our Israel hath said to this very purpose.

Herb.

Thou, whose sweet youth and early hopes in-
hance

Thy rate and price, and mark thee for a trea-
sure,

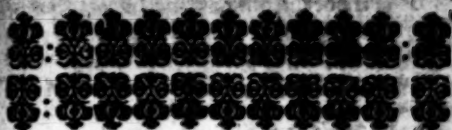
Hearken to a Verser, who may chance
Rhyme thee to good, and make a bait of
pleasure ;

A Verse may finde him, who a Sermon flies,
And turn delight into a sacrifice.

Reader, I cannot leave thee without taking
leave of thee; and the farewel-wish, with which
I salute thee, is the welfare of thy soul : in rela-
tion whereunto, much good may this little do thee.
The honour I am ambitious of, is to be the Lords,
and for his sake thy servant,

July, 1653.

RALPH VENNING.



MILK and HONEY,

OR,

A Miscellaneous Collation of
many Christian Experiences, Say-
ings, Sentences, and several places
of Scripture improved.

1. **T**IS good to acknowledge God
to be just, and 'tis just to ac-
knowledge God to be good in
all his ways.

2 An heart without words, is better then
words without an heart in the duty of
Prayer.

3 A good conscience without a good
name, is better then a good name without a
good conscience.

4 Goodnesse without greatnesse, is better
then greatnesse without goodnesse.

5 A gracious heart desires not onely to
walk holily, but also to walk wholly with God.

6 'Tis

6. 'Tis not the onely profession of a Christian to make only a profession.

7. Men judge of our hearts by our words and works, but God judgeth of our words and works by our hearts.

8. He that is prayer full before mercy is received, should be praisefull when he hath received mercy.

*Oh let me free, and I will spend those dayes,
Which now I spend in begging, in thy praise.*

9. Scarlet sinners may by grace be made Milk-white Saints.

10. 'Tis lesse painful to suffer then to sin; for one may suffer without sin, but one cannot sin without suffering.

11. He that walks only by the light of nature, walks in darknesse.

—The Lamp of nature lends

But a false light, and lights to her own ends.

12. The vilest sinners once converted become the strictest Saints.

13. God makes good all the good promises which he makes.

14. The price of mercy is to prize it.

15. 'Tis better being hell with Christ, then in heaven with sin.

16. A Saint hates sin more, because 'tis an evil against God, then because 'tis an evil to himself.

17 Self-

Milk and Honey.

17. *Self-love* makes a man lovely in his own, but loathsome in Gods eyes

18 He that thinkes he was ever good, was never good.

19 A Saint cares to keep himself in Gods way, yet leaves the care of himself and his way to God.

20 One grain of grace is more worth then many pounds of gifts, or a gift of many pounds.

21 In creation God gave us to our selves, but in redemption he gave himself to us.

22 These self-wise are alwayes most ignorant of themselves.

23 Believers are all for Christ, and Christ is for all believers.

24 Means without God can do nothing, but God without means can do any thing.

25 Grace makes a man more a man, and more then a man.

26 He hath all things who hath God, though he have nothing else; but he hath nothing who hath not God, though he have all things else.

27 No man is safe among his friends without God, but with God a man is safe though without his friends, and among his enemies.

28 God expects that Saints should do more
for

for him then others, because he hath done more for them then others.

29 Civility and mortality without sanctity, is but * gilded infidelity.

Splendi-
lum pec-
atum. 30 *Tertullian* saith to young women, If they were but cloathed with the silk of Piety, the satin of sanctity, and the purple of Modesty, God himself would bee a suiter to them.

31 He that made man without himself, will not save man without himself.

32 Indeavours without God cannot, God without indeavours will not save any man.

33 God is *lovely* in all his creatures, *more* lovely in his ordinances; but *most* of all lovely in Christ, who is altogether lovely.

34 We should use that for Gods glory, which God gives us to use for our good.

35 That which hath much of our affection when we have it, costs us much affliction, when we are without it.

36 Wordly troubles cannot overcome an heavenly peace.

37 Though it sad a Saint, that he is no better; yet it glads him that he is no worse.

38 He that deserves nothing should be content with any thing.

39 As

39 As what Saints have pleaseſt not God, if offered without themſelves; ſo what they have from God doth not pleaſe them, without himſelf.

40 Sorrow for ſin is to laſt as long as there is any ſin to ſorrow for.

41 The worlds all is * nothing at all. * *Hac al-*

42 He that can repel the temptations of *quid nihil.* gain, gains by the temptations.

43 The body of the Lord was dead and buried, but not the Lord of the body.

44 God findes in every man a will to work upon, but he findes not (*but Makes*) any man willing to be wrought upon.

45 They can never want much, who deſire but a little; nor they ever have enough, whoſe deſires are unbounded.

46 Good is not good, when and where better is expected.

47 There is a time when nothing, a time when ſomething; but no time when all things are to be ſpoken.

48 In thankſgiving heart-ſtrings, and tongue-ſtrings ſhould be tun'd to *musi-*

49 The beſt of men are but * men at beſt.

50 Men are not onely Heatheniſh, but hel- *Altoget-*
her vani-
ty. liſh alſo by nature,

51 'Tis

A meet
Help.

51 'Tis better to have a * wife without a portion, then a portion without a wife.

52 They who marry where they like not, and love not, are like to love where they marry not.

53 Priviledges annexed to any duties or graces are made by God when the graces are acted, and the duties performed by us, so that God is not behind-hand with us in performance of promises, if we be not behind-hand with God in performance of duties.

* Crookedness,
want of
beauty,
&c.

54 Natural * defects are not the creatures fault, but the Creators pleasure, and therefore he that finds fault with them, finds fault with God.

55 The best way to please all, or displease any with least danger, is to please him who is all in all.

56 Vertues confest by foes, and vices by friends, are commonly true.

57 A Christian is not unworthy to manage earthly things, but earthly things are unworthy to be managed by a Christian.

58 'Tis a sad thing for a man to be taken out of the world by death, before he be taken out of the world by grace.

59 'Tis a mercy to have a portion in the world, but to have the world for a portion is a misery.

60 A soul may have comfort without enjoying God, but it cannot enjoy God without having comfort.

61 'Tis a mercy to have that taken from us, which takes us from God,

62 Patient waiting on God, and importunate calling upon God, are not inconsistent.

63 Free grace calls for full duty.

64 A man should not praise his works, but his works should praise him.

65 A Saint doth not so much do good works to live, as live to do good works.

66 Communion with God is more in conversation with God, then in contemplation of God.

67 Grace is glory begun, and glory is grace made perfect.

68 Let Christians do their best and then let the world do their worst.

69 Nothing stands in mens light so much as their light doth, nothing keeps them more in folly then their wisdom doth, nothing makes them more unrighteous then their righteousness.

For my too much of me

me much annoies,

And my selfs-plenty

my poor-self destroyes.

70 A Christian gains by all his losses.

71 A godly-unlearned man is better then an ungodly-learned man, and a better Scholar.

72 The greatest Philosopher that ever was, is but an ignorant sot to the simplest Christian.

73 A man may know the history of Christ, and yet be ignorant of the mystery of Christ.

74 The improvement of mercies best shews what end we had in praying for them: He that seeks them for himself, pleaseth himself with them; but he that seeks them for God, pleaseth God with them.

75 A man may love vertue, yet hate grace.

76 The prayerlesse man is a godlesse man.

77 That man can never dye an evil death (at least no kind of death can be evil to that man) who hath led a good life.

78 We cannot expect too much from God, nor too little from the creature.

79 Afflictions are then a blessing to us, when we can blesse God for afflictions.

80 Many are pleased with the company of them who are good, that are not pleas'd with the good of the company.

81 A sound heart doth not onely like and respect all Gods Commandments, but respect

spect them all alike, or shewes them all the like respect.

82 The soul is not so much where it lives, as where it loves.

83 It's better to love God and not see him, then to see him and not to love him.

84 'Tis better to have the work of Christ in our hearts, then the person of Christ in our houses.

85 He is the best Christian, (not who talks most of God, but) who walks most with God.

86 Sanctified sicknesse, crosses and losses are better then unsanctified health and gain.

87 Changes of conditions are but exchanges of mercy to a gracious soul.

88 He is no man, who needs no mending.

89 He lives long who lives well; for time mispent is not liv'd, but lost.

90 Our holinesse causeth not Gods love, but Gods love causeth our holinesse.

91 Pleasure is grief, when God is displeased; but grief is pleasure, when God is pleased.

92 Knowledge may be without grace, but grace cannot be without knowledge.

93 Superstitious men do not fear God but are afraid of God.

94 Learning cannot onely adorn religion, but religion can only blesse learning: so that learning is more beholding to religion then religion is beholding to learning. B 39

99 Saints had rather have lesse comfort and do more service, then have more comfort and do less service. They had rather be straitned in comfort then in duty.

96 That alone is worth the looking after, which will make one lovely in the eyes of God.

97 Every natural man is beside himself, *Luk 15.17.*

98 'Tis good to professe, but practice is better, yea, of the two, practice without profession, is better then profession without practise..

99 He doth not enjoy much of God, who walks not much with God; nor doth, nor can he walk much with God, who doth not enjoy much of God.

100 Many men increase their vexation by vexing themselves, when, or because others have vexed them.

101 Wicked men may apply themselves to the promises, but godly men may apply the promises to themselves.

102 Obedience to God is no procurer of mercy, but 'tis a mercy; for God makes the soul do what he commands: but the soul doth not make God do what he promiseth..

103 We should take care *that* that which we finde fault with in others, should not by others be found to be our fault.

104 Duties done for God are no hindrance to duties to be done to God. 105 De-

105 Delays are not denials, and denials are not alwayes refusals of prayer. Sometimes Gods *no* is no negative. God may delay long, and deny often, yet grant at last.

106 Prayers not felt by us, are seldome heard by God.

107 Providence is creation continued: or creation in a new edition.

108 'Tis an hard thing to know much, and not know it too much.

109 'Tis not mans goodness, but Gods goodness, which makes a difference 'twixt man and man.

110 Certainly good will come of that which comes of good-will.

111 The more gratuital or free, mercies are, the more grateful and acceptable they should be to us, and we should be the more grateful and thankful for them to God.

112 Death came in by sin, and sin goeth out by death.

113 The Death of the body frees us from the body of Death.

114 That love of God which knows an end, never knew a beginning.

115 Ther's nothing lovely but what's in Christ, and there's nothing i Christ but what is lovely.

116 They who receive not Christ in the

acceptable day of the Lord, will not be acceptable to God in the day of the Lord.

117 A Saint had rather have holinesse without comfort, then comfort without holinesse.

118 The blood of Saints is precious in the sight of Christ, and the blood of Christ is precious in the sight of the Saints.

119 A true Christian had rather that Christ should take away his sin and leave his sorrow, then take away his sorrow, and leave his sin.

120 If you would not have time passe too fast, use not too much pastime.

*We need no pastime
to consume that day,
Which without pastime
flies too swift away.*

121 'Tis every mans duty to keep all the commandments of God; 'tis his sin, if he do not; but 'tis his misery he cannot.

122 God is as careful to chastise his peoples wantonnesse, as to supply his peoples wants.

123 Christian meetings are things meet for Christians.

124 It doth not benefit religious men to be religious by fits.

125 The returnes of prayer call for the return of praise.

126 Where

126 Where faith and love go not together, they are both wanting; they are both dead if once divided.

127 The inward peace which Saints feel, is not in freedom from trouble, but in freeness with God in the midst of trouble.

128 He that is alwayes angry with sin, shall never sin in his anger, or is alwayes angry without sin, though with sin.

129 He can never truly relish the sweetness of Gods mercy; who never tasted the bitterness of his own misery.

130 True Religion takes most from the creature, and gives most to God.

131 Never prayer rightly made, was made and not heard, or heard and not granted.

132 Sin is its own punishment.

133 He that is born to day is not sure to live a day.

134 A proud man loves no man, and no man loves a proud man.

134 When thy hand hath done a good act, ask thine heart if it be well done.

135 That deed is ill done, wherein God is no sharer.

136 No evil action can be well done; but a good one may be ill done.

137 A fools heart is in his tongue, but a wise mans tongue is in his heart.

138 'Tis as great a point of wisdom to hide ignorance, as to discover knowledge.

139 Though we should not serve God for a reward, yet we shall have a reward for our service.

140 They who are most full of faith, have most experience of Gods faithfulness.

141 Some can read the Word of God, who do not understand it; and some do understand it, who cannot read it.

142 It's lesse danger and lesse a sin, to commit the sin we delight in, then to delight in the sin we commit; But 'tis best not to delight in, nor to commit sin.

143 He never was so good as he should be, that doth not strive to be better then he is.

144 The glory of the Sun findes a Resurrection, how much more then the sons of glory?

145 They who have no grace in their life, will have no peace in their death.

146 Though God suffers his people not to sin in revenging their adversaries. yet he suffers not their adversaries to sin unrevenge.

147 'Tis not against reason to be passionate, if one be not passionate against reason.

148 The

148 The things of this life have not the promise of godlinesse ; but godlinesse hath the promise of the things of this life.

149 Every one that liveth , or hath life, hath not the Son ; but every one that hath the Son, liveth, and hath life.

150 Riches, honours and pleasures cannot give one Christ ; but Christ can give one riches, honours and pleasures.

151 All the things we are able to desire, are not so desirable as is Jesus , sweet Jesus, dear lovely loving Jesus.

152 A Saint is not only willing (as the carnal man is) that Christ should bear his yoke ; but is also willing (which the carnal man is not) to bear Christs yoke.

153 He that contemns a smal fault, commits a great one.

154 What the heart doth not , is as not done in Religion.

155 A Christian should be neither a dead sea, nor a raging sea.

156 He that is little in his own eyes , will not be troubled to be little in the eyes of others.

157 What we are afraid to do before men , we should be afraid to think before God.

158 As there is a vanity lies hid in the best wordly good; so there is a blessing lies hid in the worst of wordly evils.

159 Christ certainly speaks to men in that Ministry, which speaketh men into Christ.

160 Many use the Ordinances of God, who make no use of them; 'tis indeed good to use them, but the gain and sweetnesse, is in making good use of them.

161 Natural men are earthly in the use of heavenly things; but spiritual men are heavenly in the use of earthly things.

162 The Law of nature is contained in the Gospel; but the Gospel is not contained in the Law of nature.

163 Natural men think God beholden to them for their service; but spiritual men look on themselves as beholding to God, that they may, but especially that they can serve him.

164 Not only the frame of a natural heart, but also what the natural heart frameth, is evil continually.

165 A thankful heart for all Gods blessings, is the greatest of all blessings.

166 We should grieve for our sins; and rejoyce for our grief.

167 The depths of mans misery are not so deep as the depth of Gods mercy.

168 The soul will flye from the body; but the

the conscience will not flie from the Soul; nor sin or grace from the conscience at the day of death.

169 No man can either like all, or be liked of all.

170 There will be no end of desiring, till we desire that which hath no end.

171 Earthly things are such as the worst of men may have, and the best of men may be without: yet he that hath them not, may be happy without them; and he that hath them, may be miserable with them.

172 Saints desire so to meet with God, as that they may part no more; and so to part with sin, as that they may meet no more.

173 We are so farre Christians, as we can rule our selves according to the rule of God; the rest is but form and speculation.

174 It is for none but him, who is all, and the fulnesse which filleth all in all, to give to all abundantly.

175 He is happy that findes a true friend in extremity; but he is happier that knows no extremity wherein to try his friend.

176 Death hath nothing terrible in it, but what our life hath made so.

177 Vertue and vice are both Prophets, the first of certain good, the second of pain or else of penitence.

178 It's

178 It's better to carry our selves so, that God may smile and the world frown upon us; then to carry our selves so, as that the world should smile and God frown upon us.

179 The sins of teachers are the teachers of sins.

180 As he that offendeth in one Commandment, is guilty as offending in all; so he that is offended with one Commandment, is guilty as offended with all.

181 In the worship of God, while the body is upon the knee, the soul ought to be upon the wing.

182 The tongue blessing God without the heart, is but a tinkling cymbal; the heart blessing God without the tongue, is sweet, but still musick; both in consort make their harmony, which fills and delights heaven and earth.

183. God doth not only pleasure the creature, but pleaseth himself, when he sheweth mercy.

184 The industrious man hath no leisure to sin: the idle man hath no leisure to avoid sin.

185 It's one thing to sin, another thing to be overtaken with sin, another to be overcome by sin.

186 A Saint fears God, but is not afraid of God.

187 A Saint doth not onely look for heaven from Christ, but also looks for Christ from heaven.

188 God without heaven will give a Saint better content, then heaven without God.

And what is Heaven, great God, compar'd to thee?

Without thy presence Heaven is no Heaven to me.

— *Nor would I be possesst of Heaven, Heaven unpossesst of thee.*

118 He that layes out for God, layes up for himself.

190 Experience makes expertnes.

191 Men are then least in their own eyes, when God is most in their eyes.

192 Gods faithfulnessse doth more for us, then our faith.

193 A Saint would not give that which he gaires by his sins, for all the world; and yet he would not commit one sin for all the gain of the world.

194 One may be an honest man, (*as they say*) and pay every man his due, &c. and yet not be a Christian; but one cannot be a Christian, and not be an honest man, and pay every man his due, &c.

195 A sound heart may fear God, but an unsound heart is afraid of God. 196 'Tis

196 'Tis better, and better service to serve God as 'tis duty, then as 'tis priviledge; for the first is to serve him, the second is to serve our selves.

197 Seeing God will turn grace into our glory hereafter, we should turn grace into his glory here.

198 Christ denied himself for us, and therefore wee should deny our selves for him.

199 A Saint hath some time enough in this life, to say, 'Tis good to be here; but never enough to say, 'Tis best to be here.

200 'Tis the Lord that keepeth us from evil, and evil from us.

201 All the good the Christian doth, is all but his duty; but all the good he doth, is not all his duty.

202 'Tis more worth then all the mines in the world, to be able to say that Christ is mine.

203 'Tis good hearing any to speak of Christ, but 'tis better to hear Christ speak: For the Revelations of Christ in us, are better then the relations or reports that are made of Christ unto us.

204 A Prophet may teach us, but only God can teach us to profit.

205 When a Saint dies, he leaves all his
bad

bad behind, and carrieth all his good with him; but when a sinner dieth, he leaves all his good, and carrieth all his bad: The one goeth from evil to good, the other from good to evil.

206 In prayer a Christian must not *tell* God what he *shall* give, but *ask* God what he *will* give.

207 We many times speak of spiritual things, but are not spiritual in speaking of them.

208 Christ within us is our hope of glory, & the glory of our hope, or the hoped for glory.

209 Every man of himself is not only unprofitable, but also unable to profit.

210 There are many things much in use, which are not of much use.

211 He that knowes not how to be angry, knows not how to love; and he that knows not how to reprove with love, knows not how to be angry.

212 God is good to us, when he sends us evil, because he sends the evil for our good.

213 Some men speak when they should be silent, and some are silent when they should speak; but such silence had better be spoken, and such speech had better be silent.

214 It speaks the greatness of ones sorrow, when one cannot speak for sorrow.

215 When there's no doctrine in the life, there's but little life in the doctrine.

216 'Tis better that a mans own works, then that another mans words should praise him.

217 A Christian should seem to be as he is, and be as he seems to be.

218 Omission of good is a commission of evil.

219 A little wrong done to another is a great wrong done to our selves.

220 Appearance in good is too little, in evil 'tis too much.

221 'Tis a sad thing when that which comes from God to us, shall carry us from God to sin.

222 'Tis the misery of the poor to be neglected of men: 'tis the misery of the rich to neglect God.

223 He that overvalues himself, is usually overvalued by others.

224 He that's fittest to die, is fittest to live: and he that's fittest to live, is fittest to die.

225 True Religion subordinates the will of man to the will of God; then surely that must be false which subordinates the will of God to the will of man.

226 'Tis not the best part of a Christians excellency that he is of excellent parts.

227 Few

227 Few rich men are godly, but all godly men are rich.

228 Seeing God loved us when we were not like him, we should strive to be like him, because he hath loved us.

229 Though faith be above reason yet there is a reason to be given of our faith; he is not wise, that believes he knows for what nor why. owes not

230 The Gospel discovers a just God to be a friend to unjust man, without being unjust either to himself or man.

231 None should despair, because God can help them; and none should presume, because God can cross them.

232 Choler is the pride of the body, and pride is the choler of the soul.

233 We should be so content with every condition, as to think the present best; yet many times 'tis best to think it so but for the present.

234 Private sins are often punished with a publique shame.

235 Self-interest carried on by policy, puts many civil men into civil (or rather uncivil) war.

236 They are unsound men, who cannot endure sound preaching.

237 Ministers should not preach sounding

ing words, so much as sound words, lest sound preaching should be turned into a sound of of preaching.

238 Fit words are better then fine; for fit words are alwayes fine; but fine words are not alwayes fit.

239 They for whom, and to whom God appears much, should appear much for God.

240 Christ is the Christians patron, and the Christians pattern.

241 'Tis better to want opportunities for our hearts to improve, then to want an heart to improve our opportunities.

242 The great end of disputations should be either to convince others, or to be convinced by others of the truth.

243 It's better to receive discouragement from the world, and encouragement from God, then to receive encouragement from the world and discouragement from God in any businesse.

244 'Tis good to see God in all things, and all things in God.

245 Men may differ in Religion, and yet be of the same Religion; for every difference in Religion, is not a differing Religion.

246 When others are passionate towards Saints, Saints should be compassionate towards them.

247 If God be good to them that seek him, what is he then to them that finde him? oh how good!

248 A Christian should watch unto prayer, because of his adversary the devil, who watcheth him when and wheresoever he prayes.

249 That sorrow for sin which keeps us from beleeving in, and from rejoycing in Christ, is sinful sorrow.

250 A Saint should so deny himself as to be nothing at all, that Christ might be all in all.

251 Though evil be not good, yet it's good that there be evil.

252 Judas, Herod and Pontius Pilat fulfilled Gods will in betraying and crucifying Christ, and so sinned not; but they did it not to fulfil Gods will, but their own, and that was their sin.

253 They that are full of mercy should be merciful.

254 The fear of the faithful should be a fearful fear.

255 They that reveal Christ should conceal themselves.

256 Before conversion men are willingly willing to sin; but after conversion men are willingly unwilling, and unwillingly willing to sin.

C

257 A

257 A Christian should so behave himself, as not to be a shame to, nor ashamed of the Gospel.

258 They who live most in sin, and in most sin, are most dead in sin.

259 There may be grace, where there is no assurance; but there can be no assurance where there is no grace.

260 The motions of grace are abundantly more excellent then the notions of grace.

261 Affliction seldom comes without being a temptation; but temptation never comes without being an affliction to the Saints.

262 This makes all things sweet to a Saint, that they savour of a Saviour.

263 We may and should go from men to follow truth; but we may not go from truth to follow men.

264 It's a lesse fault in friendship to do a thing without a friends knowledg, then against his will.

265 We are not to make our experiences the rule of Scripture, but the Scripture the rule of our experience.

266 'Tis a miserable folly to be wise in wickednesse.

267 Christ was made like to us, that he might

might be tempted, and we are tempted, that we might be made like to him.

268 Christ who did our work for us without us, will also work his work for us within us.

269 That can never be a grace to the body, which is a disgrace to the soul.

270 The enjoyment of God is the joy of our life, and the life of our joy; whatever our fare be, that alone is our cheer; how well soever we fare, that alone is our welfare.

271 There's nothing so sweetly pleasing and pleasantly sweet to a gracious heart, as to please God.

272 The Devil doth not, nay the Devil cannot hate a Saint so much as God loves him.

273 We should not walk by what hath been done, or by what is done; but by what ought to be done.

274 He doth not faithfully love, who loves not faithfulness.

275 One saith of *Bernard*, that the lesse his fame blazed, the more his devotion burned; and that the cutting off his top made him take deep root; and that he so neglected the world, that he did even spit out the preferment, which did drop into his mouth.

276 He that intendeth, what he doth is most like to do what he intendeth.

277 It usually falls out, that they who seek others destruction, find their own.

278 They that think (as all hypocrites do) to deceive God, will finde that they deceive themselves.

279 Lesse then one of these two desires granted, either that he may be with God in Heaven, or that God will be with him on earth, will not satisfie a gracious heart.

280 Compleat speech is no complements, if men speak as they intend, and intend as they speak.

281 'Tis best for sinners to come over to God: for they cannot overcome God; are we stronger then he?

282 There are promises of grace, and there are promises to grace; the promises of grace are made good by working the grace of the promise in the soul; but the promises to grace are not made good, till the grace (to which the promise is made) be acted by the soul.

283 The time is coming when ungodlinesse shall be as much *persecuted* by justice, as in times past godlinesse hath been *persecuted* by injustice.

284 They

284 They who are most with God in secret, know most of Gods secrets.

285 The Prophecies concerning Christs Kingdome will not be compleatly fulfilled, till Christs Kingdome be fully compleated.

286 If sinners cast not away their sins for Gods sake; God will cast them away for their sins sake.

287 It many times fals out, that that hand is farthest off from helping, that is nearest at hand to help the helpleffe,

288 Though God hath promis'd to give them that ask; yet many ask and misse, because they ask amisse.

289 'Tis the love, not the lack of money, that makes men churles.

290 He that learnes of Christ, unlearnes to sin.

Dedocet nos istos mores.

Qui Christum discit, peccatum didiscit.

291 'Tis not the work faith, nor the work of faith; but a working faith, or rather he who works faith by which we are justified.

292 Wicked men are dead while they live, but godly men live when they are dead.

ould this
ad to re-
ntance.

293 God is good, and doth good continually to them who are evil, and do evil continually.

294 All the duty of men, the duty of all men is comprised in this : *Fear God and keep his Commandments for this is the whole of man; this is a mans all, the rest being but vanity and vexation of spirit.*

295 'Tis is not excellency in any man to be ignorant of his excellency ; but this is a mans excellency, that though he know himself so, yet he is not proud of it.

296 'Tis more to say I will not go, and yet to go, then to say, I go, Sir, and yet not to go : *but say and do is best of all.*

297 Many men appear righteous, who are not righteous as they appear.

298 'Tis not sin to shew ones righteousness, but 'tis sin indeed to be righteous only in shew.

299 To deserve honour and not to have it, is better then to have honour without deserving it.

300 That mans heart can be but seldom pure, whose tongue is often impure; for out of the abundance of the heart, the mouth speaketh.

301 To be very great and very good, is a very great good.

302 Men

302 Men we try before we trust, but God we may trust before we try.

303 Sins may be turned into good to us in the event, not in the nature; good when done, not good to be done. 'Tis not good to be unclean, yet a clean thing may come out of an unclean.

304 Concerning silence and speech he said well, *Who said*, Not that which is much is well, but that which is well is much.

305 If God gain a little glory by us, we shall gain much by him.

306 There is nothing more fruitful of evil, and fruitlesse of good; then idlenesse.

307 Some men there are who repent of their sins, but forsake them not; others who forsake their sins, but repent not of them; others (who alone are true penitents) repent of them, and forsake them too.

308 'Tis better to have knowledge formed in one, then to have a form of knowledge.

309 Knowledge helps much to practice, and practice helps much to knowledge; for if any man do my Will, he shall know the Doctrine whether it be of God.

310 They that glory in their shame here, will be ashamed of their glory hereafter

311 'Tis more a mercy to praise God for the mercies we have, then to have mercies to praise God for.

312 If that servant were condemned that gave God his own, what will become of them that rob God of his own?

313 If God watch not over us, and over our watchings, our watching will be in vain.

314 The tie of the Covenant is sure; for Christ is the surety of the Covenant.

315 It is more to a mans honour that it should be ask't, why is he not? then, why is he honoured?

316 The Saints shall not be tempted above what they are able, at least not above that which God will enable them to bear.

317 Nothing engaseth a Saint to love God so much *as this*, that God loves him so much.

318 To practise the Sermon we hear, is the best way of repeating it.

319 Saints gain by their losse, and get good by their sin; no thank to the sin which is against God, but to the God against whom the sin is.

320 Every man brought sin enough with him into the world to repent of, all his dayes, though he should never actually sin; and sin enough actually every day to sorrow for, though he had brought none with him into the world.

321 The

321 That which many think their lost time, a Christian often findes his best time, and that's his thinking time.

322 It is a good proof that a man is good, when he labours to approve himself good to God and to men; and yet approves of himself more according to Gods approbation then mans approbation of him.

323 As without faith 'tis impossible for works to please God: so 'tis impossible for faith without works to please God.

324 The works which many men do, do honour God; when yet the men that do the works may dishonour God.

325 We should admire nothing for, or in it self; but admire all things in God, and God in all things.

326 The Saints fare the better, yea, are farre the better for one anothers prayers.

327 Al the gifts and graces which God layes in our souls, should not be laid up as in a napkin; but laid out for Gods glory, and others good.

328 It seems to many that there are contradictions in the Scripture; but they are not *but* so many seeming contradictions.

329 We can never serve such another Master as God is; for he doth not onely give us meat,

meat, drink and wages, but doth our work for us too.

330 Men should rather do things worthy to be written, then write things worthy to be done, though both are worth the doing.

331 Wicked men have but a right to use the creatures; but godly men have a right use of the creatures.

332 The Word of God is not only a pure, but purifying; not only a clean, but a cleansing Word.

333 It is a lesse sin and lesse dangerous to offend Christ, then to be offended with Christ, though both be dangerous; for he that sins against him, wrongs his own soul.

334 Many men please themselves in the duties they have done, though in doing of them they have not pleased God. But

335 We should not take content in any duty, wherein we do not give God content.

336 Many men take much mercy from God, who are but little taken with the mercies of God, and less with the God of mercies.

337 God doth not only give pardon to them that believe, but he also gives faith to believe pardon.

338 Stones

338 Stones cannot make themselves the children of *Abraham*, but God can make stones the children of *Abraham*.

339 In this life the glory of heaven is but revealed to us; but in the life to come it shall be revealed in us.

340 We ran from God by sin to death, and have no other way of returning to him, but by dying to sin.

341 It's to be feared that they who love wicked men, do not hate the wickednesse of men. Or

342 That they who love the company of the wicked, do not hate the wickednesse of the company.

343 Wicked men have what they enjoy, but from the providence; but good men have what they enjoy from the promise of God.

344 Sinne will prove that sinners downfal, who falls not down to confesse his sin, and to give glory to God.

345 God is more pleased with a soul when out of its sins and in Christ; then he was displeased with it when it was out of Christ and in its sins.

346 'Tis not mans lovelinesse, but Gods lovingnesse, that engageth God to love and save him.

347 Saints

347 Saints strive to be holy as God is holy, though they know that they cannot be as holy as God is holy.

348 All the things in the world are not good enough to be a *love-token* from God unto a Saint.

349 Grace outworkes, and workes out the sin which is in Saints.

350 'Tis better to be preserved in the brine of adversity, then to rot in the honey of prosperity.

351 A Saint had rather live at Gods determination, then at his own choice; his prayer is, Lord, chuse mine heritage for me.

352 A Saint should welcome God as well when he comes to take, as when he comes to give.

*Laugh we to lick the sweet ;
and shall we lowre ,
If God be pleas'd to send
a little sowre ?*

353 Good meaning and innocency are carelesse, and seldome forethink what answers to make to their accusers ; whence Christ said, take no thought what or how you shall speak.

354 In Christ's time professed Publicans did

did turn Christians; but in our time professing Christians turns Publicans.

355 They who seek to please men in what they do, and seek the praise of men in what they do, are hypocrites, *Matth. 6. 2, 5.*

356 God doth not only give remission of sin to them that repent, but he also giveth them repentance for remission of sins, and gives them to repent of the sins remitted.

357 It's to be feared that they who care not how rich they be, or how much riches they get; do not much care how they be rich, nor how they get their riches, *2 Tim. 6. 9, 10.*

358 Reproofs should not be with passion, but compassion; not with jeering but grieving; saith *Paul*, I tell you these things (not laughing, but) weeping.

359 He that reproves anothers fault, and approves his own, is an hypocrite.

360 Believing in Christ should not exclude sorrow for sin, nor sorrow for sin exclude believing in Christ.

361 When we take comfort in creatures without God, he taketh away the creature, or the comfort of it.

362 Carnal joyes breed sorrowes, but spiritual sorrowes breed joyes.

363 The

363 The glory of all our hereafter-glory, will be an onenesse of communion with the Father, Son, and Spirit, Angels, and one another in God, who is *one* in all, and *all* in one.

364 Most men have a good opinion of their own opinion, though the opinion be not good.

365 While the Saints are on earth, Christ is preparing Heaven for them, and them for Heaven.

366 Every man should have a calling to follow, and should follow his calling.

367 The Lords portion is his people, and the Lord is his peoples portion.

368 Wisdome is good with an inheritance, *yea*, better without an inheritance, then an inheritance without wisdome.

369 When a Saint comes to die, his greatest grief is, that he hath done no more for God; and his greatest joy is, that God hath done so much for him.

370 In the Covenant of works God did first accept of the work, and then of the person; but in the Covenant of grace God doth first accept the person, and then the work, *as some understand and speak.*

371 As in wicked laughter the heart

is sad; so in holy mourning the heart is glad.

372 The sin of man fill'd the creature with vanity, and the vanity of the creature fills man with vexation of spirit.

373 God doth not only deliver truth unto his people, but he also delivers his people unto truth.

374 'Tis obedience to disobey parents, when we cannot obey them without disobeying God.

375 God loves his people when he strikes them, as well as when he strokes them.

376 Man was not made for the Sabbath, but the Sabbath was made for man.

377 Though believers are not to work for righteousness, yet they are to work righteousness.

378 It is very likely that they who enrich themselves with other mens riches, will be ruined by their riches; *For* other mens goods will never be good to other men.

379 Every man in Christ is not *A Man* in Christ.

380 There are many poor in this world, rich in faith; and many rich in this world, poor in faith.

381 Jesus Christ is not the Son of God, because he is the Messiah; *but* is the Messiah, because he is the Son of God.

382 We

381 We are not justified by believing in Christ, but by Christ believed in ; as a man is not healed by the applying of a plaster, but by the plaster appl'd : Faith is not our righteousness : for our righteousness is by faith.

382 We work not our selves into Christ, but Christ works us into himself.

383 They who make a prey of them that are Christs, shall themselves become a prey unto Christ.

384 Christ by drawing near unto the the Saints, drawes them neerer unto himself.

385 There are many humbled ones, which are not humble ones.

386 Though the Saints live in the flesh, yet they are not flesh, nor are they in the flesh; for that which is born (as the Saint is) of the Spirit, is Spirit, and walketh in the Spirit.

387 The world is angry with the Saints, that they are no worse; and the Saints are angry with them and themselves, that they are no better.

388 If thou do ill, the joy fades; not the paines :

If well, the pain doth fade, the joy remains.

389 Prayer is like Jonathan's bowe; which sent

sent out the arrowes; but faith is like *Jonathan's boy*, which fetcht back the arrowes.

391 Saints have not such often occasion to complain, that what they have done is ill, as that what they have done is ill done.

392 Saints should please God in all they do, and be pleas'd with God in all he doth.

393 To be sick of love for God, is soul-saving health; *but* to be sick of love for creatures, doth nor often destroy the health both of body and soul.

394 The world seeth not a Saint, though they look him in the face; for the Saint is the hidden man of the heart, or the man in the spirit.

395 Christians should not wear beauty-spots (*seeing beauty-spots are the spots of beauty*) for their beauty is to be without spots.

396 Grace is the best wear; for it wears not out in wearing, all other things perish in the using.

397 A child of light may for a time walk in darknesse; and for a time a child of darknesse may walk in light.

398 Some men are busie about trifles, and trifle about that which should be their businesse.

D

399 Suc-

399 Successe is the blessing of God on a good cause, and his curse on a bad.

400 A godly man is as willing that the Kingdome of God should come into him, as he is to go into the Kingdome of God.

401 The wicked in the fulnesse of their sufficiency are in straits, *Job 20.22.* but the godly in the fulnesse of their straits have a sufficiency, *1 Tim. 6.6,7,8.*

402 Precepts without examples binde more then examples without precepts; though *fortius exempla movent quàm præcepta.*

403 When the heart is upright with God, he accounts all as well done as if all were well done; yea, he looks on that as done which was never done.

404 That which is confusion to us, is no confusion to God: for he hath the ordering of, and an order in all confusion.

405 If God do not take off temptations from his people: yet he will so keep them, as that temptations shall not take them off from him.

406 The God of all grace, and all the grace of God is engaged to keep the Saints to eternal life.

407 We may well wait for the Lords grace, seeing the Lord waits to be gracious.

408 Though

408 Though our faithfulness to God doth often fail, yet Gods faithfulness to us doth never fail.

409 The joy of the holy Ghost is such, as that there is both want in words, and want of words to expresse it; for 'tis joy unspeakable and full of glory.

410 Natural men will not do all they can: spiritual men cannot do all they will.

411 There are many convictions without conversion, but there is no conversion without convictions.

412 Some mens judgements reside more in their wills, then their wills do in their judgement.

413 The Saints have more comfort from Gods love to them, then they have from their love to God.

414 Many men do but seek themselves in seeking God, and serve him that they may serve themselves of him.

415 That friendship will not endure to the end, which is begun for an end.

416 He that when he should not, spends too much, shall when he would not, have too little to spend.

417 We may sometimes know that by others, which we would never care to utter; but

we should ever take care how (if ever) we utter that which we do not know.

418 High fortunes are the way to high mindes, and high-mindes are the high-way to great misfortunes: for pride goeth before; *but not far before a fall.*

419 'Tis to be feared that they who leave the Saints of God, will not cleave to the God of Saints.

420 'Tis one thing to be wanting in grace, 'tis another thing to want grace.

421 A Christian may usually (*or often*) say, all is not ill in his evil actions, nor all good in his good actions.

422 Rich men need poor mens labours, as much as poor men need rich mens money.

423 The most perfect knowledge that we have of God, is that we cannot or do not know him perfectly.

424 Usually covetous men need money least, yet most affect it; and Prodigals who need it most, do least regard it.

425 If we cannot raise our estates to our minde, we should stoop our mindes to our estates.

426 Passion makes them fools, which (*otherwise*) are not so; and shewes them to be fools, which are so.

427 Many men think themselves wise; yet

yea wiser then others, who indeed are otherwise : for the most self-wise , are the veriest fools.

428 That man hath no good will , that wills no good.

429 While we are paying Gods our debts, we make our selves the more his debtors; *Lord, let me be thus in debt.* The more we pay him , the more we owe him , seeing we give nothing to him , but what he gives first to us.

430 If we are unprofitable servants when we have done our duties ; how unprofitable are we , when we do not do our duties ?

431 Men that resolve to make gain their godlinesse, will never gain godlinesse; unlesse they *resolve-counter*, to make godlinesse their gain.

432 Reason it self will dictate so much, that the mysteries of Religion should be above reason : For could a man by reason comprehend God and his wayes , (*which are unsearchable*,) he might think it reason and no robbery , to think himself as much a God as God himself.

433 A Saint will hazard his credit to save his conscience , rather then hazard his conscience to save his credit.

434 God rested not till he had made man like himself, and man should not rest till he be made like God, or partaker of the divine nature.

435 God loves his people even in their sinful estate, though not with a love of well-liking in them, yet with a love of well-willing to them.

436 We are not elected, because we are holy: but (for) we are elected that we may be holy.

437 That man hath a very ill nature, who would have others be good to him, but he himself cares not to be good to others.

438 That man is lesse troubled, who hath nothing to lose, then he who hath lost what he had, though they both have nothing.

439 This is the misery of great ones, that their greatnesse will not let them see how little, how nothing both they and their greatnesse are.

440 It fares well with Christians, when Satan comes and findes nothing in them; but (*alas!*) it fares ill with Christians, when he comes and findes them in nothing.

441 We call fools naturals; but we may (and more truly) call natural men fools.

442 A Christian need to walk circumspectly, lest he give them that are *without*, an occasion to offend; or them that are *within*, an occasion of offence.

443 Many complain of their suffering without a cause, wherein they should rather rejoyce; for 'tis better to suffer without a cause, then that there should be a cause for our suffering.

444 God promisetht forgivenessse of sins to all that repent; but God doth not promise repentance to all, or to any that sin.

445 Grace worketh strongly, and therefore God is said to draw, and it worketh sweetly too, and therefore man is said to come.

446 Mens lusts are their gods on earth, but they will be their devils in hell.

447 He is not so much a fool, who hath no wit to use, as he that doth not use the wit he hath; or as he that abuseth it, by playing the fool in wit.

448 Such men have no mercy upon their own souls, who will not receive Gods mercy in their souls.

449 He that loveth the world much, can love God but little.

450 Some men set their hearts on that, on vvhich God wvould that they set onely their feet, viz. the earth.

451 When our affections and conversations are in heaven, we enjoy heaven upon earth.

452 We have (*alas!*) but too often, we have our hearts to seek, when we come to seek God, whom we should seek and serve with all our hearts.

453 Nothing disgraceth a man so much as sin, and nothing honours a man so much as grace.

454 Some men, when they have prayed against sin, go and sin against prayer.

455 A godly man doth not onely mourn in secret for his publike sins, but he also mourns in publike for his secret sins.

456 God warnes his people before he strikes them, and warnes them that he may not strike them.

457 'Tis better to think evil of ones estate when 'tis good, then to think it good when 'tis evil. The first losse is but temporal, the second eternal.

458 A Christian should not onely be perfecting holinesse, but he should also be perfect in holinesse, 1 *Per.* 1. 15, 16.

459 When God seems to wink at, even then he seeth his peoples wants; and when he seems to be carelesse, he is then careful of his peoples well fare.

460 The

460 The sweetnesse of divine things, is not in the hearing, or praying for, or talking of; but in the having and enjoyment of them.

461 A gracious soul so longs to be with Christ, that he thinks it long ere he be dissolved, that he may go to his long (and long'd for) home.

462 That which makes God appear so glorious in our eyes, is his so gracious appearing, or appearing so gracious to our souls.

463 'Tis not the Word that man speaks, nor the man that speaks the Word, which can convert a soul.

464 The Scriptures shew us what God hath done for man, and what man is to do for God.

465 All other (*which of a truth are false*) Religions, teach salvation by the work of man towards God; but our (*which indeed, and which only is the true*) Religion, teacheth salvation by a work of God toward man, and in man.

466 As we must not attribute to God the ill that proceeds from man, so we must not attribute to man, the good which proceeds from God.

467 Before conversion sin hath dominion
over

over us ; but after conversion we have dominion over sin, and we lead that into captivity, which did before lead us captive.

468 There are but few men among men.

469 When we have done our duty, we are but unprofitable servants ; for our best is so bad, and our all so little, that it is but little more then nothing at all.

470 'Tis the height of wickedness to do ill, and think it well done.

471 Jesus Christ lost his own life, that he might save the life of his own.

472 They that deny not themselves and their own ends for Christ, wil deny Christ for their own ends : and will (*we unto them* 1.) themselves be denied by Christ in the end.

473 We may see the glory of God, but we cannot see the God of glory.

474 We cannot be said to glorifie God, though we do the things that glorifie him, unlesse we do the things to glorifie him.

475 God is light, and in him is no darknesse at all; and we are darknesse, and in us is no light at all; for our light is darknesse.

476 Some are professors of prophanenesse, others are prophane professors.

477 He is not learned in Religion who knows all the matters, *that*; but he who knows

knowes them in the manner, *how* they ought to be known.

478 'Tis not the profession, but the possession of Christ, which is our hope of glory, *Col. 1. 27.*

479 'Tis one thing to know Christ by a Relation made of him unto us, another thing to know Christ by a Revelation made of him within us, *Gal. 1. 15, 16.*

480 While we onely hear of Christ and his excellency by the hearing of the ear, we are apt to say, The one half of what is told us, is not true; *but* when we see him with the seeing of the eye, we then say and truly, The one half of that which is true, was not told us.

481 Though it grieve a poor soul that Christ was pierced by him, yet it relieves a poor soul, that Christ was pierced for him.

482 Christians are not onely like God, but they are also lik'd of God, and Christians do not onely like God, but they study also how to be like God.

483 Our sin delivered Christ to death, and Christs death delivers us from our sin.

484 A Saint hath the Law of God in his heart, and hath his heart in the Law of God:

485 He

485 He that humbled himself, shall be exalted; but he that exalteth himself, shall be humbled.

486 Meats were not forbidden, because they were unclean; but were unclean, because they were forbidden.

487 The offerings did not, nor do sanctifie the Altar; but the Altar did and doth sanctifie the offerings.

488 Election doth not depend upon faith, but faith depends upon Election; nor justification upon works, but works upon justification.

489 Though it be a Christians sorrow that he hath sin to bewail; yet 'tis his joy that he hath an heart to bewail his sin.

490 They who scorn others, are usually scorned by others.

491 Rash men are commonly harsh men.

492 Christs voice is sweet to the Saints, and their voice is sweet to Christ.

493 True love is not onely pleas'd with the beloved, but seeks also how to please the beloved.

494 A Saint will part with any thing, yea, with all things for Christ; but will not part with Christ for any thing, no not for all things.

495 'Tis great mercy to be one of Christs, though but one of his little ones,

496 Christ did die, not onely to give life to them that repent, but also to give them repentance unto life: not onely to give salvation to them that believe, but also to give them to believe unto salvation.

497 God doth not shew mercy to his creatures, because they please him, but because mercy pleaseth him; the pleasuring of man, is the pleasing of himself.

498 Man is to work out his salvation with fear and trembling; for God worketh in him both to will and to do; which implies, (1.) That man without God, neither can, nor will save himself; and (2.) that God without man doth not save any man.

499 We are not so far from being able to pay the utmost farthing, that the utmost we are able to pay, amounts not to a farthing.

500 It's appointed for all men once to die, and to some men it's appointed to die *but once*; the rest shall have their share in a second death, wherein they shall finde no rest.

501 Among them that are called the *Laiety*, you may finde children of light, and among them that are called the *Clergie*, you may find many children of darknesse.

502 In

502 In all orders of men the greatest part are out of order.

503 The Apostles did preach to, and not lord it over the Lords inheritance; but since their dayes, *and in ours*, many lord it over, and few preach to the Lords inheritance.

504 What gain will it be to men to save themselves here, and to lose themselves for ever? to live and reign like gods on earth, and not to live and reign with God in Heaven?

505 When Magistrates hearts are not towards the people, the peoples hearts will not be towards the Magistrates.

*Querunt
modum in
scirpo.*

506 Some men will be finding faults when and where ther's no fault to be found.

507 Inveighing men are most commonly envying men; or men that inveigh much, are men of much envy.

508 It cannot be expected that they will be carefull of others good, who are carelesse of their own good.

☞ 509 They will buy the world at too dear a rate, that pay but one sin for it.

510 They can but badly make God known, who know not God: or they teach Christ, who have not learned Christ.

511 The Gospel of peace is a great blessing.

ing, but the peace of the Gospel is a greater blessing.

512 'Tis better to be at wars with men, and at peace with God, then to be at peace with men, and at wars with God.

513 Many men seek other mens goods more then other mens good, and the wealth of the Commons more then the Common-wealth: but such should consider that other mens goods will never be good to other men.

514 Men should order their reasons of State by Religion, and not Religion by reasons of State.

515 'Tis a sad thing when States-men grow richer; but the states of men, and mens estates grow poorer thereby. Such men should rather follow the noble example of the *Ælian* family, who chose rather to live poor in a rich Common-wealth, then to live rich in a poor Common-wealth.

516 *It fares that State, which harbours
Such a man,*

*As can what e're he Will, and Will what e're
he can.*

517 Civil honours are very necessary in a State, for thereby the State it self becomes more honourable.

518 'Tis but reason that they who bring
gain

gain to a State, should gain by the State; provided that what they gain by it, prove not a losse to it.

519 Traytors alwaies become odious, though the treason be commodious.

520 Babes in Christ are but as carnal men, yet are they not carnal as men that are but carnal; for such are not babes, nor as babes in Christ.

521 God will accept the will for the deed, when we are as willing to do as to will the deed.

522 All Saints have all grace in some degree, but few have all grace in an high degree.

523 In temporal things, our joy is more then the cause; but in spiritual things, the cause is more then our joy.

524 The greatest of sin repented of, is pardonable; and the least of sins not repented of, is damnable.

525 The rich should not despise the poor; for God made them both, *Prov. 22.2. Job 31. 13, 15.* And he that made thee the rich man, and him the poor man, could have made him the rich man, and thee the poor man.

526 All men live, move, and have their being in God; and yet most men are without God, and strangers to the life of God. 527

527 Going on in grace is a kind of growing in grace; for growing in grace is not so much a new thing, as the same thing renewed; 'tis acting the same graces over and over, and better and better. Abounding is growing in grace.

528 Many men *desire* the devil, sin and the world with their mouths, but *desire* them in their lives.

529 A Christians last dayes should be his best dayes; and his fruits at last, more then at first.

530 The redemption of time is not in ^{re-} calling of, but in repenting for mispent time, ^{Post off} and an improving the present to best advantage, ^{occasio calva.}

531 That cannot be done too soon, which should be alwayes a doing, as serving of God; yet better doing it late then never, for 'tis never too late.

532 'Tis better that men should laugh at us for being godly, then that God should laugh at us for being ungodly, *Prov. I. 25, 26.*

533 'Tis a choise mercy, to have the choise of mercies, as *Solomon* had.

534 Contentment without the world, is better then the world without contentment.

E

535 The

535 The world is not answerable to, nor able to answer our expectations.

536 Gods sons are his servants, and his servants are his sons.

537 He that knowes not God, knows nothing.

538 When men are drunk with wine, wherein there is excesse, the wine doth not so much abuse the men, as the men do abuse the wine.

539 Many men are ashamed of that wherein or whereof they should glory, and glory in that whereof they should be ashamed.

540 'Tis more honour to be rich in goodnesse, then to be rich in goods.

541 There may be hypocrisie in one who is no hypocrite.

542 Great finnes forgiven by God, must not be forgotten by us.

543 'Tis one thing to be a child under wrath, another thing to be a child of wrath.

544 Men cannot practise, unlesse they know; but as good they knew not, unlesse they practise.

545 God doth not only take off sin from his people, (*which is justification*;) but doth also take his people off from sin, (*which is Satisfaction*.)

546 The

546 The words of wisdom should be more acceptable to us, then the wisdom of words.

547 Christ did bear our curse, and therefore 'tis but reason that we should bear his Crosse.

548 A godly soul will hazzard his credit to preserve his conscience; but will not hazard his conscience to preserve his credit.

549 Christ is with Saints here, and his Saints are to be with Christ hereafter.

550 All Gods commands are alike (*holy, just, and good,*) and therefore we should like them all.

551 Our Masters joy enters into us here, and we shall enter into our Masters joy hereafter.

552 Every sin against God is great, *because* 'tis against a great God.

553 Christ is the righteousness of sinners unto God, and the righteousness of God unto sinners.

554 Saints may fall and fall in the way; but Saints cannot fall away.

555 When we see others better then our selves, we should not grieve, but rejoyce, that they are better then our selves; yet we should not rejoyce, but grieve that we our selves are no better.

556 There are many who are other mens betters, that are not so good as other men, whose betters they are.

557 Evil things work together for good to them that love God; but good things work together for evil to them that hate God.

558 When our sinne is increased, Gods grace is not decreased; though we may be worse then we were, yet God is as good as ever he was.

559 Though God love converted ones never the worse for being such great sinners before; yet they should loath themselves so much the more for being such sinners before they were converted.

560 Some men are unwillingly willing to do good, that's bad; others are willingly unwilling to do good, that's worst; but some are willingly willing, and that's best.

561 A diligent hand cannot make rich without God, and God doth seldome make rich without a diligent hand, *Prov. 10. 4.* with 22.

562 Some men instead of making godlinesse their greatest pleasure and gain, make gain and pleasure their greatest godlinesse.

563 'Tis an high strain of spirituasnesse in the sufferings we bear, or in our bearing suffer-

sufferings, when we can say, Though I love not that which I suffer, yet I love to suffer; and though I love not the burthen I bear, yet I love to bear the burthen.

564 A Christian may desire that which God wils not, and not sin in that desire, and he may sin in desiring that which God wils.

565 Riches and the inincrease of riches, are neither evils, nor dangers, unlesse that when they are given to us, we give our selves to them.

566 'Tis not the having the world, nor having an hand in the world; but having an heart in the world, which God disallows.

567 Some mens blessings are turned into curses, and some mens curses are turned into blessings.

568 The best things, ill used, become bad; and the worst things, well used, become good.

569 Our trusting of God should not exclude our endeavours, nor our endeavours exclude our trusting of God.

570 *Be wisely-worldly, be not worldly-wise.*

571 The God of *Israel* will do them good, that do good to the *Israel* of God.

572 The hearts of Saints are larger then
E 3 their

their words ; but the words of hypocrites are larger then their hearts.

573 God brings his people into various conditions ; that they may know what is in *their* heart toward him, and what in *his* heart toward them.

574 Wicked men have their goods from the will of God ; but Saints have theirs from the good will of God.

575 Every man should have a calling to follow, and follow his calling.

576 'Tis not so much a mercy to have wherewithal to do good, as to do good with what we have.

577 Never did any soul miscarry for want of the grace it long'd for , if it longed for the grace it wanted.

578 Some have the Art to make much of their little ; but few have the heart to make but little of their much.

579 Chrſt was firſt persecuted by *Paul* in his members , and was afterward persecuted in *Paul*, one of his members.

580 What could God do more for us, then to accept us of his grace? and what lesse could he require of us , then to accept of his grace?

581 'Tis better to enjoy soul-comforts, though one have none for the body , then

to enjoy bodily comforts, and have none for the soul.

582 He that loves the wages of unrighteousnesse, will do unrighteousnesse for the wages.

583 The lowest condition in the world with the love of God, is better the highest condition in the world without the love of God.

584 Many men have much zeal, and little knowledge; and many others who have much knowledge, have but a little zeal.

585 Some men are least alone, when most alone. When *Isaac* was left alone, he did wrestle with God.

586 'Tis as great a fault to be idle, as to work on a Sabbath-day.

587 God takes that service most kindly, which is most kindly service.

588 When we are weak, we see what we are in our selves, when we are strong, we see what we are in God.

589 Men may speak of grace unto us, but God onely can speak grace into us.

590 Nothing deforms a man so much as sinne; nothing reforms, and consequently adorns a man so much as grace.

591 Many men follow God for the

worlds sake; but few men follow the world for Gods sake.

592 'Tis not our speaking to God, but Gods speaking to us, which glads our hearts.

593 The not using is the abusing of favours.

594 Most mens doings turn most to their undoings.

595 Many men spend their time and strength in seeking that, which when they have found, they find that it had been better not to have found or sought it.

596 God is a giving and a forgiving, an open-handed, and an open-hearted God: open-handed in giving to us, and open-hearted in forgiving of us.

597 Some men blush to be known to be wicked, who blush not to be wicked, though it be known.

598 The *Heathen* made gods of men, and men of their gods, attributing divine vertues to men, and humane vices to their gods.

599 Many men see the evils of their sin, who do not see the sin of their evils.

600 When we run after Christ, he doth not run from us; yet many times when we run from him, he runs after us.

601 God doth not onely give his people pro-

promises to believe, but doth also give them to believe the promises.

602 A Christian should do no more then he may lawfully do, and he should not do all that he may do lawfully.

603 'Tis one thing to be a *Patient*, another thing to be patient in affliction.

604 *Faith* gets most, *humility* keeps most, and *love* doth most.

605 The use of the world takes many a man off from Religion; but Religion takes no man off from the use, but *only* from the abuse of the world.

606 Man would not when he could, and therefore could not when he would inherit Paradise.

607 Earthly things ravish more in expectation, then in fruition; but heavenly things ravish more in fruition, then in expectation.

608 How vain is their hopes, who think to find full delight in an empty world!

They may as well

Find ease in Hell.

609 The wicked man saith, * What I will is *Quod lib-*
lawfull; but the good man saith, * What is *bet, licet.*
lawfull, I will. ** Quod li-*

610 Seeing it pleaseth the Lord to blesse *et, libet.*

us,

us, and that without cause given him; how much should it please us to blesse him, who hath given us so much cause to blesse him?

611 Christ died, that sinners might live.

Oh groundlesse deeps!

Oh love beyond degree!

The offended dies,

to set the offender free.

612 As it sads the Saint to find the flesh lusting against the Spirit, and the law of the members warring against the law of the mind; so it glads him to find the spirit lusting against the flesh, and the law of the mind warring against the law of his members.

613 Some men try the Scriptures by the Fathers; but men should try the Fathers and all other men by the Scriptures.

614 That man hath nothing, who wants Christ; and that man who hath Christ, wants nothing.

In having all things,

And not thee, what have I?

Let me enjoy but thee,

What further crave I?

615 God resisteth the proud, (but giveth grace to, i.e.) assisteth the humble.

616 Riches

616 Riches of mercy is not revealed to encourage men to the commission of sin, but that they may be encouraged to hope for the remission of sin.

617 Jesus Christ hath delivered us from this present evil world, though we are not *present* delivered from the evil of this world.

618 A Saint is content not onely that the will of the Lord should be done, but that it should be also done to Gods content.

619 Though our reward be not for our good works, yet we shal have our good works rewarded, and have a good reward for our works.

620 Many men sin with content, and are content with sin; *poor souls!*

621 Some men finde the want of comforts, and some finde comfort in wants.

622 All the while Christ is without us, we are without Christ.

623 Whoever bringeth mercy, both the mercy and the bringer are of Gods sending.

624 God usually puts down that which man exalts; because * what man exalts, * *Babel.* doth usually tend to the pulling down of God.

625 *Tis a wonder to see how many exceptions the Christian makes against himself,

self, and how few exceptions God makes against the Christian.

626 All the world cannot pull down an humble man, because God will exalt him; and all the world cannot exalt a proud man, because God will put him down.

627 He that sows not holiness in the seed time of his life, cannot expect to reap happiness in the harvest of eternity.

628 Being afflicted doth often discover hypocrites; yet being afflicted is no discovery of an hypocrite.

629 Nothing sets out godliness so much to the life, as a life of much godliness.

630 Some men undo themselves by *Periissem* doing, and some are ** made* by being *un-ni* *peris*-done.

sem.

631 'Tis the Saints greatest joy to enjoy God, and to joy in God.

632 This endears God to a Saint, and makes him precious in his eyes, that he is so dear and precious in the eyes of God.

633 They that will not in the day of mercy receive mercy without judgement, shall in the day of judgement receive judgement without mercy.

634 Good actions (*well done*) better ourselves, and benefit others.

635 None honour God so much, and
God

God honours none so much, as the humble souls.

636 Reason and Faith may walk together, provided that reason give Faith the upper-hand.

637 Many men have themselves to seek, when they draw neer to seek God; so that they are not with him, when they are before him.

638 Saving grace is everlasting grace.

639 There is a great deal of difference 'twixt an * error of love, and the * love of an * Error
error. *amoris.*

640 Some men have not leisure to enjoy what they have (yea they forget what they have) for getting of more. ** Amor erroris.*

641 The more full of faith, and the more faithful men are, the more they please God.

642 A Saint feels the grace which he cannot expresse, an hypocrite expresseth the grace which he doth not feel.

643 They that are most full of duty, are not alwayes most dutiful.

644 Some men so repent of their sin, that they sin in their repentance; so that their very repentance is to be repented of.

645 God should be the dearer to his people for their mercies, and dearer then their mercies.

646 There

646 There are many that suffer long, who are not long-suffering.

647 Christ doth not dehort us from speaking much, but from much speaking in prayer.

648 The means of grace is but a mean thing, if compared with grace, which is the main thing.

649 The Saints even in this life are sanctified throughout, *i.e.* in every part, though every part be not throughout sanctified in this life.

650 Satan the great accuser, doth not only accuse the Brethren unto God, but doth also accuse God unto the Brethren.

651 Love excuseth what is ill done in another, but malice accuseth what is well done in another.

652 Rome would prove the truth by miracles, when it should prove the miracles by truth.

653 Man turns natural food into his nature, but spiritual food turns man into its nature.

654 The great means which God affords his people here, is but little to that which he means to give them hereafter.

655 'Tis one thing to professe and to believe our selves to be in Christ; 'tis another thing

thing to be in the Christ, in whom we professe and believe our selves to be : for many may believe themselves to be in Christ, who are not ; and many may be in Christ, who do not believe themselves to be in him.

656 'Tis the wisdom of the reprovcr, to reprove well, that the reproof may take ; and 'tis the wisdom of the reprovcd, to take the reproof well.

657 There are but few who love to reprove, fewer who reprove in love, and fewest of all who love to be reprovcd.

658 'Tis the part of a good man to reprove, though his reproof should not be taken in good part.

659 Reproofs should not be forbore, though they should not be borne.

660 Many men are so forward to reprove, that they reprove others for sinning before they prove that that for which they reprove them, is a sin.

661 God may assoon cease to be God, as cease to be good; assoon cease to live, as cease to love.

662 By nature we are the vessels of sin, and the vassals of Satan.

663 They that forbid what God enjoyns, and they that enjoyn what God forbids, are both an abomination.

664 If

664 If we do not finde that in Heaven which we did imagine, yet we shall finde more then we could imagine.

665 The love of God is better then wine, and his loving kindnesse better then life, and wine; yea life is the better for the love, and the loving kindnesse of God.

666 Though we prize our friends much, we should praise them but little, and to their faces not at all.

667 It doth not become us to be angry with God, though God come to be angry with us.

668 In this world the Saints labour for rest, but in the world to come they shall rest from their labour.

669 In heaven the Saints shall sing notes of the highest straines, but they shall not strain for the highest notes; here their praises are noted with *Selah*, there their praises shall be a note above *Elah*.

670 By reason of our sins we have cause to be sorrowful in the midst of our joyes, but by reason of Gods mercy we have cause to rejoyce in the midst of our sorrows.

—How frail a thing is man!

One sunny day the exhalation reares
into a clond: at night it falls in tears.

672 So-

672 *Solomons* Tautologies of vanity, are no vain Tautologies.

673 All sin is vanity, yet (all that's vain, or) all that's vanity, is not sinne.

674 The worst of Christ is better then the best of the world; the afflictions of Christ better then the pleasures of sinne, and the reproaches of Christ greater riches then the treasures of Egypt.

675 Vain offerings are offered in vain: or they that worship God vainly (as they, *Matth. 15. 9.* with *1 Pet. 1. 18.*) do worship God in vain: 'tis to no purpose, 'tis nothing worth.

676 All the Saints are excellent, and some are more excellent then others; yet the highest Saint is not so farre above the lowest, as the lowest Saint is above the highest of men.

677 God will stain the pride of all glory; for indeed all pride would stain his glory.

678 He that is angry with his brother without a cause, is in danger of judgement; and he is likewise in danger of judgement, who is not angry with his brother, when there is cause.

679 Anger can hardly be silent; but that anger is admirable which speaks and sins not. *Be angry, but sin not.*

680 To fear God and keep his Commandments, is all that we have to do; and that we all have to do.

681 *Jobs* friends could do no lesse then come to comfort him; yet when they came they did nothing lesse then comfort him.

682 Though the mystery of godlinesse be not without great controversies, yet great without controversie is the mystery of godlinesse.

683 A Saint doth not onely seek to please God, but also to be pleas'd with God; not only that his doings may be acceptable to God, but also that all Gods dealings may be acceptable to him.

684 As God cares not for ours, so much as for us, so a Saint cares not so much for his, as for him.

685 A Christian sometime prayeth to have what he wants; and other times, yea often at the same time, he prayeth to want what he hath.

686 A Christian hates sins for sins sake, and forsakes it for Gods sake.

687 The reason why Christians do finde so much fault with themselves, is because they finde themselves so much in fault, or because they finde so much faults within themselves.

688 When

688 When we begin to blesse our selves in earthly enjoyments, God blasteth them to to us, either in taking them from us, or us from them : or if he leave us the things, he takes away the comfort of them.

689 Though gold cometh from the earth, none despise it; and though drosse come from the gold, yet none regardeth it; so the vertuous coming from mean parentage, are honourable; and the vicious coming from noble Parentage, are contemptible.

700 'Tis better to be famous from a contemptible family, then to be contemptible from a famous family.

701 A good aim doth not make a bad action good; but a bad aim makes a good action bad.

702 A fool speaks with an open mouth, but a wise man openeth his mouth and speaks.

703 Carnall men love the God that they make, and hate the God that made them.

704 This is the Christians comfort, that though he have a faithlesse and unruly heart, yet he hath a faithful God, who hath the ruling of it.

705 Though the best of men (they being at the best, but unprofitable servants,) de-

serve nothing at the hand of God; yet they may deserve much at the hands of men: and if they have not the recompence which they deserve, yet 'tis a kind of recompence to have deserved. As he said, and nobly, I had rather it should be said, Why doth not *Cato's* image stand here? then that it should be said. Why doth it stand here?

706 It will not be long ere Jesus Christ make room for himself, in *Rome* it self: and it will not be long after the destruction of the man of sin, that the sin of man shall be destroyed, *as some think.*

707 Nature teacheth to us prefer our lives before the world, and grace teacheth us to prefer our souls before our lives.

708 Though the man of sin pray to others, yet the man of God will pray to none, but to the God of man.

709 So short and uncertain is our life, that we know not whether he that's born to day, may live a day; for as soon as a man is born, he begins to die.

710 To trust in means, is to neglect God; to neglect means, is to tempt God.

711 Physicians of greatest value, are of no value in some cases; but one may say of them, Miserable comforters are ye all.

712 The

712 The evil of sin will never deliver us from, but alwaies deliver us to the evil of suffering.

713 A man may do the things which please God, and yet not please God in doing the things.

714 We then seek mercies right, when we seek them more to please God with them, then to pleasure our selves with them.

715 We are then truly afflicted for sinne, when 'tis more for displeasing God, then for the displeasure of God; more that he is displeased by us, then that he is displeased with us.

716 Joy is as troublesome in the time of sorrow, as sorrow is in the time of joy.

717 He that is merciful to the Saints for Christs sake, shall be rewarded by Christ for the Saints sake.

718 In the Old Testament the New was veild, in the New the Old is reveal'd.

719 If the feet of them that bring glad tydings are so beautiful, how beautiful are the glad tydings which their feet bring!

720 The Word of life is best held forth in the works of our life.

721 The great difference between Saints
F 3 and

and hypocrites is this, that the hypocrites have but the expression of grace, the Saints the experience of it: the hypocrite hath the notion, the Saint the motion; the one reads, hears, and speaks it, the other sees, tastes and feels it.

722 Many men seek themselves in seeking God; and serve him, that they may serve themselves of him.

723 If masters take none, or but a small account of their servants, their servants will make but a small or none account of their masters.

724 'Tis not mans free will, but Gods free grace, which makes one man to differ from another in goodnesse.

725 'Tis very rare that God takes outward comforts from them who are not taken with their comforts; but if he take them, that shall be their comfort.

726 True Christians may fall, but they cannot fall away: though they are not preserved from failing; no nor altogether from falling, yet they are preserved from falling altogether; They may part with Christ for a time, but shall not depart from Christ for ever.

727 There may be an omission, but there can never be an omission of grace.

728 It

*Labium
non amit-
tur licet
plus inter-
mitting.*

728 It concerns all men to search themselves, and that quickly, but withal to take heed that they be not so quick in searching, as not to search to the quick.

729 He that will be angry for any thing, will be angry for nothing.

730 While some men walk to get stomachs to their meat, other men walk to get meat for their stomachs.

731 Some men moun more for the shame which sin brings, then for the sin which brings the shame.

732 Repentance for sin is nothing without repentance (*returning*) from sin.

733 Some have cursed the day of their first birth, but never any cursed the day of their second or new birth.

734 If the mercies which come from God, are so sweet, how sweet is God, from whom the mercies come; Or,

735 If mercies which are sweetned by God, are so sweet, how sweet is God, by whom the mercies are sweetned! *Quod
in tale,
magis
tale.*

736 Gold is a solid, well compacted, and weighty metall; and yet Gold (not only leaf-gold, or light gold, but gold) that's weight, is lighter then vanity.

737 All that a man gets is not gain; few men get profit by their getting: they will have

have but a bad bargain, that get the world,
and lose their souls.

738 *One may get riches, and be poor:
One may have nothing, yet have store.*

739 If you can say, 'Tis certain I am rich;
I can say. 'Tis more certain that your riches
are uncertain.

740 Though *Abrahams* faith were not
a faith of miracles, yet it was the more miracu-
lous; for 'twas a miracle of faith.

741 The best arguments that we can use
with Christ, are to tell him, (1) That we whom
he loveth are sick. (2) That we are sick of
love for him.

742 They that live to the devil here, shall
live with the devil hereafter; and they that
live to God here, shall live with God hereaf-
ter.

743 Some men, when God lifts them up,
are lifted up; and whereas advancement
should make them lowly, it usually makes
them (or rather they make themselves) lofty:
But men in high places should not be high-
minded, lest he that advanced them up to
Heaven, throw them down to Hell.

744 'Tis better to hold ones peace, then
by speaking to offend, or to give an offence.

745 Some

745 Some persons do formally serve God on the seventh day, but do really serve the Devil, and sin all the seven dayes; they pretend to keep a Sabbath to God, but spend the week, all the week in Devils service.

746 A man should not omit good, when he hath, nor commit evil, though he have an opportunity to do it.

747 He that will at no time forbear to do something, which he may lawfully do, will (listen to one) at some time or other do something, which he may not lawfully do.

748 A Christian loves God, and fears God; he fears to do any thing against him, because he loves him; and he loves not to do any thing against him, because he fears him.

749 Rather fear to do ill, then to suffer for thy ill doing.

750 *To sigh and grieve for what we cannot do,*

Is to come short, and yet to do it too.

751 A man should not be a Christian only in shew; yet in every thing a man should shew himself a Christian.

752 He

752 He that loves ill company, will learn ill, if not *the ill* of the company.

753 No man, but hath received more good then he hath done, and hath done more evil then he hath suffered; and therefore should be content though he receive but little good, and not discontent though he suffer much evil.

754 The good which we receive, is not for our own sake; and the good we do, is not by our own power; it is the mercy of God that moves him to do any thing for us, and that enables us to do any thing for him.

755 To maintain an opinion, because it is thine, and not because it is true, is to maintain thy self; not the truth, and so to prefer thy self above the truth.

756 If ill tongues could make men ill; many, *yea many good men* were in ill taking.

757 The natural death is the separation of the soul from the body; the spiritual death is the separation of the soul from God; and the eternal death is an eternal separation of the soul and body from God.

758 If God be better to others then he is to thee; yet while he is better to thee then thou deservest, thou hast no cause to complain.

759 E-

759 Every Saint is like God in a degree, though not in a perfection; and yet he is like God in a perfection of sincerity, though not of degrees.

760 Not to intend what thou speakest, is to give thine heart the lie with thy tongue; not to perform what thou promist, is to give thy tongue the lie with thine actions.

761 In Religion, not to do as thou sayest, is to unsay thy Religion in thy deeds, and to undo thy self by doing.

762 Inward goodnesse without an outward shew of it, is like a tree without fruit, *uselesse*; and outward shewes of goodnesse, without inward sincerity, is like a tree without heart, *livelesse*.

763 Though that which thou seekest for be good; yet while the way by which thou seekest for it, is evil, thou shamest the end by the way; and (*by the way*) wilt shame thy self in the end.

764 There is little difference between not doing, *what* thou shouldest, and not doing it *as* thou shouldest; for to do thy duty onely in shew, or only for a shew, is to do thy duty, and be still undutiful.

765 To dislike what God doth, is to do what God dislikes; a *double evil*.

766 *Live*

766 *Live not only to the eye,
Sin is sin, though none be by.*

767 It is a greater vertue to forgive one injury, then to do many courtesies ; because it is harder and harder, because more against nature ; for many a man will do for another, that will not suffer for him.

768 No man should do ill for company, nor good *only* for company.

769 A man should not willingly give, or easily take exceptions.

770 Many men while they spend their time in disputing what they should do, do (*too too often*) neglect to do the things which are without dispute.

771 Many men do nothing else then make work for repentance, and yet do nothing lesse then repent of their work.

772 A Christian should do nothing to which he would willingly desire Gods absence, or upon which he may not ask a blessing and assistance from God, nor (*as neer as he can*) any thing, for which he should need to ask his pardon. But,

773 *In all we do, we something do
amisse.*

*And our perfection imperfection
is.*

Our

*Our all is too too little, our best is too too
bad,*

*Grains of allowance, and pardon must be
bad.*

774 A man should do nothing which should not be imitated; and a man should imitate nothing, which should not be done.

775 If heaven admit of any sorrow, 'twill be for this, that we had not been more holy on earth; and heaven it self is not desireable for any thing more, nor upon any account admits of more joy to a Saint, then that there he shall be perfectly holy, and shall do nothing else there, but (what he would gladly do here) please and glorifie his God in all he doth.

776 If that which thou dost be right, and the mind with which thou dost it, be not so, all is wrong: and a man forfeits the acceptance of what was good, by the ill performance.

777 Think of death as a thing thou must meet with, and of life, as a thing thou must part with; and therefore not to love that life too well, that keeps thee (if a Saint) from a better; nor at all to fear that death, that leads thee to a better life.

778 Though

- 778 Though a man should take more care, not to be evil, then not to appear to be so, yet he should take care to abstain from appearing (and from the appearances of) evil.

779—*Though thoughts and heart be good.*

Nor heart, or thoughts, but acts are understood.

And those by these : exactnesse wills fulfill?

Forbear to do that, doth but look like ill.

Men judge the heart is ill, or innocent*

By what they see, not what by thee is meant.

780 To revenge a wrong done, is to do a wrong to * God; and so a man becomes guilty of that which he complains of; and therefore unjustly complains of that, which he himself doth.

781 As a man should not construe that in earnest, which is spoken but in jest; so a man should not speak that in jest, which may be construed in earnest.

782 Be careful to do nothing that deserves

For vengeance is

serves to be ill spoken of, and then thou needst not care if thou be undeservedly spoken ill of.

783 As a Christian should do no wrong to others, so he should forgive the wrongs that others do to him. 'Tis to be like God, who is a good-giving God, and a sin-forgiving God.

784 God suffers a Christian to be wrong'd, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesie: *Thus evil works together for our good.*

785 Corn and Wine and Oil is the worldlings happinesse, and but a worldly happinesse; for when the world is at an end, happinesse is at an end with them.

786 Men are not more happy in having more goods, but in doing more good than other men.

787 A Saint may well ask, What shall I render to the Lord for all his benefits? when he hath not what to render, for any one of his benefits, being lesse then the least of all his mercies.

788 Many men, yea (*alas!*) too many good men do the Lords work negligently; but

but many others (*bad men*) do altogether neglect to do the Lords work.

789 A Christian should possesse his soul in the patience of hope, untill his soul possesse that which he hath patiently hoped for.

790 God doth not at any time put off his people, because he is not in a capacity to give; but doth many times put them off, because they are not in a capacity to receive mercy.

791 All Gods love-tokens are gifts, but all his gifts are not love-tokens.

792 The Gospel breaks hard hearts, and heals broken hearts.

793 It was Christs abasement to be like us; but 'tis our advancement to be like Christ.

794 The devil sometimes tempts believers to sinne, and that causeth them to doubt; and sometimes he tempts them to doubt, and that causeth them to sin.

795 That God might have communion with us Christ was made partaker of the humane nature; and that we might have communion with God, we are made partakers of the divine nature.

796 The book of Types in the Old Testament hath this common with all other books, that

that the words signifie things; but hath this particular and proper to its self, that all the things signifie other things.

797 *Augustine* confesseth of himself, that L. x. c. 31.
though he knew nothing was blameable but vice; yet he seemed vicious, lest we should be blameable; and feign'd false vices, when he had not true; lest he should be despised for his innocency——by his companions, among whom they were accounted best, that were the worst. Oh sinne

798 Man is a (*little*) World, which when God had made, he saw it was very good; and when it became very bad, because he would not repent, he did, and more then once, for he repented that he made it, and then that he destroyed it, becoming for our sakes, (*who were, though in sinning, unnaturally constant*) having beg'd pardon for, the Word (*as I may say*) unnaturally changeable in affection; and rather then the world should go to hell, God Oh love
so loved the world, that he gave his only Son to death; that whosoever believed in him, might not die, but live for ever.

799 In this world the body was first, and then the soul; but in heaven the soul is first, and then the body.

800 Every one should serve God in his vocation, and some, whose vocation it should

G

be

be to serve God; as all should do it, so some should do nothing else.

801 God delights not so much in the exercise of his *power*, as of his *mercy* and *justice*, which partakes of both the other: for *Mercy* is his Paradise and Garden, in which he descends to walk and converse with man: *Power*, his Army and Arsenal, by which he protects and overthrows: *Justice* his Exchequer, where he preserves his own dignity, and exacts our forfeitures.

832 God doth not alwayes binde miracles to faith, nor faith to miracles: he will sometimes be believed without them, and sometimes spends them upon unbelievers.

803 Almost all, or most of all Gods justice, is but mercy; and all our mercy is but justice: for we are all mutual debtors to one another, but he to none.

804 Though neither will God nor can do any thing against justice, yet he doth many things beside it; Nothing unjustly, but many things not justly: for he rewards beyond our merits, and dealeth not with us according to our sins, which are beyond his punishments: so that he punisheth lesse then our iniquities do deserve.

835 How many living Martyrs have willingly suffered the losse of all things, and yet have

have suffered nothing in their sufferings; but have taken joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance?

806 In the repentance of a grown Saint there is much in a little, but in the repentance of a babe there is but little in much.

807 Though we may pray God to glorifie himself in our deliverance, yet we would not pray to be delivered, unlesse God may be glorified.

808 God hath in this world glorified faith most, above all other graces; and above all other graces, faith glorifies God most in this world.

809 Some men instead of being like God in this world, are like the god of this world.

810 They are most highly descended, who are born from above.

811 *Flesh* is the Anagram of *Self*; and in Scripture 'tis all one to walk after the flesh, and to seek ones self: if then men walk after the *flesh*, they shall die; for every mans perdition is of him *self*.

812 'Tis to be feared, that they who turn their backs upon the Ordinances of God, will at last turn their backs upon the God of Ordinances.

813 God is light, and in him is no darknesse at all.

G 2

—Light

Light is dim,
And a black nothing, when compar'd to
him.

814 The child shall die, and all Israel shall
mourn for him, and bury him; for he onely of
Jeroboam shall come to the grave, because in
him there is found some good thing toward
the God of Israel in the house of Jeroboam,
1 King: 14 12, 13.

Alas! not one but one, in all the house?
and he?

And he of all the house must onely taken
be?

And shall not Israel mourn? 'tis Israel's
smart,

When righteous die, let Israel say't to
heart.

Though but one little one good, that good
but little one; yet

God will not, and his Israel must not that
forget.

But why, dear infant-soul, shouldst thou
breed others wo?

Who diddest run thy race as soon as thou
couldst go.

Farewel, Abijah; hence there is laid up for
thee.

A Crown immortal (glory!) fading not
away.

Blest

Blest soul ! while others live to die , thou
dy'st to live :

Woe'lt die to live with thee , till then Woe'lt
live and grieve.

815 Faith is the substance of things hoped
for, and the evidence of things not seen, Heb.
11. 1.

Craf. of hope.——*Thus art thou,*
Our absent presence , and our future
now.

816 God hath promised to keep his peo-
ple, and he will keep his promise.

817 God doth not onely blesse his people
when they turn away from every one of their
iniquities, but he doth also blesse them in tur-
ning away every one of them from their ini-
quity.

818 The Apostle though he saith, Not ma-
ny, yet he doth not say, Not any rich are cal-
led ; *Thus, that none might despair.* Though he
do not say, Not any rich; yet he doth say, Not
many rich are called, *Thus, that none might*
presume.

819 We may do well enough with the
Scriptures, though we had no traditions; but
could not do well enough with traditions, if
we had not the Scriptures.

820 Hypocrites are apt to think that they
have grace, because they have gifts, Matth. 7.

22. And Saints are many times thinking that they have no grace, because they have no gifts, 1 Cor. 12, 15, 16.

821 No gift coming from God is so mean, as to be despised; nor is there any so great, as to be gloried in.

822 The Word is Gods sword, and the Spirit is Gods arm; Now (*as that famous Captain, that had lost his sword, told his enemies,*) 'Tis not so much the sword, as the arm; unless the arm of the Lord be revealed, the report will not be believed. The Spirit can save without the Word, but the Word cannot save without the Spirit. Blessed are they to whom the Gospel cometh, not only in word, but in power, in the evidence and demonstration of the Spirit.

823 The best of Saints are not all light, and the least of Saints are not all darknesse: the brightest and most shining Saint hath darknesse enough to keep him from boasting, and the darkest of Saints (*even he that sitteth in darknesse and seeth no light,*) hath light enough to keep him from discouragement.

824 A Saint doth not desire grace, onely that he may be glorified, but that he may glorifie God: not onely that he may be saved, but that he may be sanctified.

825 God doth know not onely the meaning

ing (*the sense*) of the words which man speaks, but he also knows the meaning, (*the aime, the scope, and end*) of the man that speaks the words.

826 Most of the all that professe themselves Christians, are (*'tis to be fear'd,*) but almost Christians.

827 He that's but almost a Christian, will be but almost saved, that is, may go from the gates of Heaven to the belly of Hell; though he be not far from the Kingdom of Heaven, yet the Kingdom of Heaven is far from him.

828 We should be willing to be like them (*in earth*) in duty, whom we would be like (*in heaven*) in glory. If *Abrahams* bosome be desirable, why should not *Abrahams* faith and obedience? seeing, unlesse we be faithful (though not so full of faith) as *Abraham*, we are not like to be glorified as *Abraham*.

F I N I S.
